

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 10.

NEW-HAVEN, AUGUST 5, 1820.

Vol. V.

## LATEST RELIGIOUS INTELLIGENCE.

Through the unceasing attention of our Correspondents in England, we have received our religious publications for the month of June. They are filled with the interesting proceedings of the Great Benevolent Institutions at their anniversaries in the month of May. Meetings were holden in the following order:

Wesleyan Missionary Society, Monday May 1.

Church Missionary Society, Tuesday, May 2.

British and Foreign Bible Society, Wednesday, May 3

Prayer-Book and Homily Society, Thursday, May 4

Jews' Society, Friday, May 5.

Hibernian Society, Saturday, May 6.

Naval and Military Bible Society, Tuesday, May 9.

Religious Tract Society, Thursday, May 11, (early).

London Missionary Society, on the same day

African Institution, Wednesday, May 17.

This arrangement of fixing the Anniversaries of the principal Bible and Missionary Societies, in the same month, and nearly at the same time, is attended with many advantages.

It affords an opportunity to those who come from a distance to form a just estimate of the great benevolent plans that are in operation for the good of mankind. It tends to promote brotherly affection and harmony between those of different religious denominations, and greatly to increase the zeal and enlarge the views of those who witness them.

Could we lay before our readers the whole proceedings of these Societies, it would be truly animating. The information collected during the past year, and exhibited at these meetings, from all parts of Christendom, even from the extended and still extending borders of the Kingdom, would doubtless afford the most correct view of what God is doing in the world, of any thing that could be presented. But our limits will not allow us to give more than short extracts and notices of such facts as we deem most interesting and useful.

## BRITISH AND FOREIGN BIBLE SOCIETY:

### SIXTEENTH ANNIVERSARY.

At page 86 we gave a brief summary of the meeting of this sublime Institution. We have since received a full account of the proceedings.

From the Report it appears that the issues

of Bibles and Testaments within the last year have been 115,775 Bibles, 141 108 New-Testaments; making the total, issued by the British and Foreign Bible Society, in somewhat less than fifteen years, more than Two MILLIONS FIVE HUNDRED AND FIFTY THOUSAND Bibles and Testaments

The Cash Account appears to stand as follows:—

Total Net Receipts	£93,033 6s 7d
Total Net Payments	123,847 12 3
Being 31,510l. 10s 11d. more than the payments of the Fifteenth Year.	

The Society was under engagements, at the last Anniversary, to the amount of £70,000. Its present engagements are about £29,000.

## EXTRACTS OF SPEECHES.

The EARL of HARROWBY, (in moving thanks to the President.)

I feel, however, discouragement in addressing you on this occasion; for, while I am aware of what is due to the person to whom we should return thanks, I feel on the other hand what is due to his feelings to whom it is my office to move such acknowledgment: for did we not know before, (which certainly all of us did) we should learn, from the Report we have just heard, to what an extent that name has gone—an extent to which probably the name of the proudest conquerer never reached; but with this distinction, (a distinction which must be felt by every heart,) that unlike the name of these conquerers, whenever the name of your President has been known, it must have been blessed. Accustomed as I have been, to scenes of argument, where every observation that is made calls up an opponent with an argument of an opposite tendency, I feel little equal to such a meeting as this; but it is with a feeling of the most gratifying nature, that I find there is one subject on which all may concur: that there is one point on which we may all assemble, and unite with heart and hand, and that a point not chosen for the purpose of fixing a lever to subvert or destroy the world, but a point on which the centre of the gravity of that world must rest: a point round which all its discordant elements may range themselves in harmony and peace.

LORD TEIGNMOUTH, President of the Society

Never has the benign spirit of our holy religion appeared with a brighter or a more attractive lustre, since the apostolic times, than in the zeal and efforts displayed, during the last sixteen years, for disseminating the records of divine truth and knowledge. The benefits of these exertions has already extended to millions, and, when we contemplate

the vast machinery now in action for the unlimited diffusion of the Holy Scriptures, the energy which impels its movements, and the accession of power which it is constantly receiving, we cannot but indulge the exhilarating hope, that the angel, having the everlasting Gospel to preach to them that are upon the earth, has commenced his auspicious career. Even now, the light of divine revelation has dawned in the horizon of regions which it never before illuminated, and is again becoming visible in others in which it had suffered a disastrous eclipse.

But, while relying on the prophetic word, we rejoice in the anticipation of a period, however remote, when this glorious light shall shine in all the fulness of meridian splendour, diffusing life and joy to the remotest corners of the earth, we have the satisfactory assurance, that we are discharging a Christian duty of paramount obligation, comprehending in its object the glory of God and the salvation of man. It is our endeavour to raise our fellow creatures, from that state of moral degradation and spiritual darkness, resulting from ignorance of the word of God, in which such numbers of them are still unhappily placed, by leading them to the pure inexhaustible fountain of heavenly wisdom, from which they may derive light and knowledge to guide them through the intricacies of their mortal pilgrimage, and the hope of everlasting bliss in the life to come; and imbibe that spirit of love which gives animation and warmth to the charities which constitute the ties and happiness of all human relations: and our satisfaction is enhanced by the confidence, that it is an undertaking in unison with the gracious purposes of a merciful God, who wills 'that all men should come to the knowledge of the truth,' and who, on opening the springs of eternal felicity, proclaimed to the uttermost bounds of the earth—Let 'him that is athirst come, and whosoever will, let him take of the waters of life freely.'

This gracious invitation has been proclaimed to the world through the instrumentality of the Bible Institution; and the eagerness, delight, and gratitude, with which it has been accepted by thousands, authorize the pleasing conviction, that the water of life has not been distributed in vain. Indeed we have ample evidence to support this conviction. We have the testimony of those who have penetrated the abodes of sorrow, disease, and crime, into which the word of God had been introduced, perhaps for the first time, by this, or a kindred Society, that they had the happiness to find in them many witnesses to its cheering and consoling efficacy.

We have satisfactory information of its influences in promoting extensive moral reformation. We have Catholic attestation, that in schools of that communion 'a new spiritual life, a sense of, and taste for, religion, an aspiration after higher heavenly objects, had been excited in many youthful minds,' by the perusal of the New Testament, and that impressions had been made on them, which justify

the most pleasing hopes with respect to future generations. And what is said of the inhabitants of one country, may, it is presumed, be applied to those of others:—'Fruits of piety and good works, the genuine produce of the seed of the divine word, are seen to adorn the lives and conversation of thousands.'

'If among the thousands to whom the Bible is given, only one weary pilgrim of this earth should be refreshed—one sufferer relieved—one weak believer strengthened—one thoughtless sinner roused—one wanderer led back to the right way—one who has fallen raised up—one soul saved—who would not gladly co-operate in such a work, and cheerfully bestow his mite in its behalf?'

Such are the feelings which led to the results of incalculable importance to the present welfare and eternal destinies of thousands: results, which, with our fellow labourers all over the world, we may contemplate with pure unmingled delight. They are, however, so far beyond the operation of any cause or agency merely human, that the glory of them from first to last must be ascribed to him alone, 'who is wonderful in counsel and excellent in workings'—while it is in our province to be grateful, to be humble, and to adore. By his special favour the Bible Institution has proved a blessing to mankind, and with the continuance of it, which it is our duty constantly and devoutly to implore, it will be hailed by future generations as one of the greatest blessings, next to that of divine Revelation itself, ever conferred on the human race.

The Rev. Mr. HENRY, from Leith.

My Lord, although I feel diffidence in addressing such a meeting as this, yet I trust that there is nothing within me like indifference towards its object. That object is above all praise,—it involves at once the highest displays of the divine glory, and the individual, social, and immortal interests of our species. If the Bible is the only luminary which, as it passes through the moral firmament, diffuses life, and light, and joy—shedding a cheering radiance on the dark and chequered paths of life, and inspiring a hope full of immortality, the circulation of it must be the highest work of benevolence that charity ever devised. It is the charity of Heaven, and bears ample evidence of its celestial origin.

One circumstance is too obvious to be overlooked in the history of your operations. While you, my Lord and Gentlemen, are multiplying copies of the Sacred Volume by thousands and tens of thousands—while you are making it speak in every language and dialect, thus restoring to the world all the advantages of the gift of tongues; and, while you are sending out this heavenly treasure to every nation, there is a general and growing desire, on their part, to accept your boon, and to profit by it. Great as your exertions are, they do not keep pace with this desire after the word of God.

Rev. Mr. WARD, from Serampore.

My Lord, I feel very peculiar satisfaction

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in having an opportunity of presenting to the Bible Society, through your medium, some of the fruits of our labours in India. It is not necessary, considering your Lordship's long residence in India, that I should trouble the Meeting with many observations; but, having resided there nearly twenty years, perhaps a few remarks from one who has been deeply interested in beholding the state of that country, may be pardoned. The inhabitants profess to worship 340 millions of deities; and some of these deities which are actually worshipped, are personifications of sins themselves. Idol worship is practised in every form, with all its most disgusting features; and cannot surely be contemplated by a Christian without producing shame, on reflecting that he is connected with creatures who are so debased.

From the exertions of the head of the government in that country, and the general exertion of our countrymen, we may hope to witness an improvement of the situation of females in India. Their present degraded situation is a consideration that will go to the heart of every one here present. Scarcely any of them can read or write. In consequence of this state of ignorance, we see the female character there remarkable only for superstition and vice. We see mothers, especially in one tribe, murdering their female children; and I am sorry to inform this meeting, that all the efforts which have been made to suppress infanticide in that country, have been attended with but little success. Some females there, actuated by superstition, submit to be burned alive on the funeral piles of their husbands.

It has indeed been said, and I wish we had proofs that it had been said truly, that this custom is on the decline in India: I fear it is rather on the increase. In the year 1815 the number of females burned, or buried alive, under the Bengal presidency, amounted to between 4 and 500; in 1816 to between 6 and 700; and in 1817, 706 females suffered in this manner in that presidency. Now, my Lord, with these facts before us, need we any further proofs of the want of Christianity in India? With your Lordship's permission, I will now present these Translations of the Scriptures, in some of the vernacular languages of India. (Here Mr Ward presented Copies of the following Versions, prepared and printed at Serampore:) 1. The Pushtoo; 2. the Maharratta; 3. the Bengalee; 4. the Punjabee; 5. the Telinga; 6. the Kunkuna; 7. the Sangskrit; 8. the Hindee; 9. the Chinese; 10. the Orissa.

It would have given me great pleasure, my Lord, if I could have added the works of our fellow labourers in this cause, and if I could have brought to your table some other proofs of Bible conquests in India. Your Lordship well knows the influence of caste on the minds of the natives; the difficulties from that and other causes have been so great, that it has been the opinion of many in this country, as well as in India, that it will be a vain attempt. But the Report just read gives such evidence that

it is the work of God, that we cannot doubt but that in twenty more years, under the influence of the Bible Society and other Institutions we shall all have reason to say, This is the finger of God, and the Bible is the power of God for their salvation. I could mention several facts of the good that has followed the circulation of the Scriptures in India; they have been the means of convincing many of the error of their ways, and turning their feet into the way of life; and not an inconsiderable number of persons, clasping this volume to their hearts, have said, with Simeon, 'Lord, now lettest thou thy servant depart in peace, for my eyes have seen thy salvation.'

(To be continued.)

# LONDON MISSIONARY SOCIETY.

## 26th ANNUAL MEETING

Held on Thursday, May 11th, at Queen-street Chapel.

This spacious and commodious place of worship being the second time kindly lent to the Society for the despatch of its affairs, was filled by a very numerous assembly at an early hour, and business commenced at 10 o'clock.

A brief abstract of the Annual Report was read by Rev. George Burder; after which, Mr. Hankey, as Treasurer, presented the Accounts of the Society, accompanied with a lucid exposition of its pecuniary affairs. He expressed the gratitude and satisfaction which he felt, in being able to state that the Income of the Society, arising from contributions and stated resources, during the past, had exceeded that of any other year since its formation; that it amounted to £25,406. 16s. 4d. and exceeded that of the preceding year about £2000. He observed that notwithstanding this amount fell short of the expenditure upwards of £700; and if the sum which had been received by legacies, (viz. £1243. 1s. 7d.) had been invested (as he considered that bequests from deceased friends should be,) it would have caused the outlay to exceed the expenditure upwards of £1900.

He observed further, that from the number of Missionaries likely to be sent out, and other measures in contemplation, it was probable that the ensuing year would be one of much greater expenditure than the past.

Rev. Dr. Bogue moved the 1st Resolution.

He began by observing, that there ought to be an agreement between the tone of our minds and the object of the Meeting—the conversion of the heathen to Christianity. Let us (said he) present before our minds the hundreds of millions of heathen who are perishing in idolatry and wickedness, and when we have considered their miserable state, let us turn our eyes to Calvary, and view the Saviour shedding his blood for the redemption of perishing sinners; let us reflect also on the blessedness which awaits all who are brought to a saving knowledge of him, and the necessity of that knowledge for the heathen world. If we are duly impressed with these things we shall feel that deep solemnity of spirit which will well accord with the object of this society.

It is now 25 years since the Society commenced. The Report of some of the first years contained little more than the *design* of sending the Gospel to the heathen: now it is widely different; and after so long a space of time it should be matter of inquiry whether the expectation of those who were at the formation of the Society have been answered? I imagine it will be granted by all, that things have not happened, in some respects as we thought they would; but all will allow that our expectations have been, upon the whole, exceeded; and we have seen that which, at the first establishment of this Society, it was impossible to foresee. The union of Christians of various dominations, gave an impulse to the operations of this Society, which it could not otherwise have received. At first many ridiculed or opposed our design, but in these 25 years there has been that gradual progress in the human mind towards the Missionary cause, which could not then have been conceived. There is not a denomination of evangelical Christians that has not a Missionary Society. They have chosen indeed to go out by tribes, rather than with the general body, to conquer the land; but in whatever way they go forth, if the land be but conquered, we rejoice. It gave us great pleasure to hear that there are missionaries now in the four quarters of the world, and the report

has informed us how they are engaged. Some are learning the languages of those countries; some are preaching the gospel, or conversing with the natives from day to day; others are teaching children; others are engaged in translating the Scriptures. This is another thing in which great progress has recently been made. During the 17th century, I know not that we shall find any engaged in this work; the 18th commenced with the translation of the Scriptures into the Tamul language, by the Danish Missionaries; but in the last few years more translations of the Holy Scriptures have been completed, than perhaps in as many centuries before. The labours of the Baptists, I need not mention—they are well known. Our missionaries are acting with diligence in the same way. I have seen a translation of the New Testament into the Telinga tongue. Missionaries are labouring to print the New Testament into the Canara tongue, others in the Guzzerattee tongue; and part of the New Testament is translated into the Taheitean tongue; but that which excites the greatest attention, and may be called the glory of our Society, is the translation of the whole of the Scriptures into the Chinese language. It must afford you great pleasure to hear that they were completed in November last; and thus is presented to one-third of mankind, in a language they can understand, the pure word of God! It may astonish us that for 1800 years this work was never attempted, in a language spoken by so many millions of people; but now they have the Scriptures and Missionaries; and we may expect Divine Providence will open that vast empire to the Gospel of Jesus Christ, and this ought to be the subject of fervent prayer among all the disciples of Christ.

How great are our obligations to the Bible Society, which so amply aids every effort for the translation of the Scriptures by our Missionaries! Long may that noble Society live, for what a blank would the loss of it make in the religious world! But may it continue, until the dawn of the Millennial day shall render that Institution needless; for then shall there be no need to say to any man, 'Know

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the Lord; for all shall know him from the least to the greatest.

In the South Sea Islands the appearances astonishes us. There is much in Providence to astonish us, and much of divine power and grace to be observed, praying in secret—praying in families—reading the Scriptures—seeking advancement in knowledge—more than 6000 people able to read; these things are truly wonderful! A system of morals has succeeded. An abandonment of every thing indecent, and with all this, there is a portion of the people who are made the partakers of the true grace of God, and this is the great object we have in view in every mission.

There is one thing I ardently wish for, and that is, a more abundant effusion of the Spirit of God, to accompany every missionary labour among the heathen. We still want, how much shall I say; of that sacred unction which accompanied the labours of the Apostles. Far would I be from despising 'the day of small things;' I rejoice at what has been done in Otaheite, South Africa, and other places; but I wish to see more. Let Christians be more in prayer, relying on the promises and faithfulness of God, and we may expect far greater things than we have yet seen. What a great thing it will be, when God pours out upon the millions of Hindoostan, the healthful spirit of his grace! I may not live to see it, but I have no doubt that in some future meeting, some one will have to move the reception of a Report which shall inform the Society that hundreds and thousands are turned to God, and are adorning the doctrine of God their Saviour, by a life becoming his Gospel.

The motion was seconded by Rev. J. Leifchild, who expressed himself to the following effect:—

I am ready to plead the Missionary cause, if not the metropolis, in any other part of the country, and I was going to say, and in any part of the world. Sir, when I consider the labours and sacrifices of Christian Missionaries, I feel that the utmost I can do for the cause amounts to nothing. When Henry Martyn left this his native shores, and broke

through all the ties of interest and affection that bound him to this land, to preach Christ among the heathen, with what propriety could he repeat these lines, when stepping into the vessel—lines which have so often been sung under this roof—

'I all on earth forsake,  
Its wisdom, fame and power;  
And Him my only portion make,  
My shield and tower.'

When we compare our conduct with his, and with that of some of your own Missionaries, what is it we do or can do for the Missionary cause? As far as my observation extends, and certainly as far as my experience goes in my own neighbourhood, I must express the conviction I feel that your cause is much indebted to the zealous efforts and unwearied assiduities of Christian Females. The lower classes sometimes stimulate the higher. At a village in the county, where it fell to my lot to advocate the cause, a female servant was so much affected with what she had heard of the condition of the heathen, that she could not sleep all night; and the morning deposited her savings on the breakfast table, with cries and entreaties that I would accept of it. Her mistress assured me she should be no loser, and was stimulated by the conduct of her servant to double her own contribution. Sir, if there be a heart here unaffected by your report, assuredly mine is not that heart. O what glorious days has it made us to feel that we live in! The destruction of heathenism and idolatry in the earth is actually begun. Speedily may it be consummated! May what took place recently at a village near Amboyna be soon repeated all over the heathen world! At the advice of a Christian in high station, they sailed from the shores with their idols in the box where they had usually been committed during the night for repose, and attaching an immense weight to it, they sunk it like lead in the mighty waters! And as it sunk, they sung, 'O give thanks to the Lord, for his mercy endureth for ever.' So perish all the gods of the heathen.

Mr. Smith then said, It is pleasing to perceive that the prominent feature of

the gospel dispensation is a missionary spirit. Instruction existed from the beginning, and every good man taught his family the knowledge and the fear of God, and thus a race was perpetuated that feared the Lord, and thought upon his name.

Enoch prophesied of the last day, and Noah preached righteousness for 120 years. The Scriptures were read in the Jewish Synagogues every sabbath-day, and priests and prophets instructed Israel to fear the Lord and keep his commandments. Jonah, and other prophets made occasional excursions to preach the preaching that God had bidden them; but the genius of Judaism was seclusion. And well and wisely was it so appointed; for the light of the gospel was too feeble to bear expansion, and it would have been extinguished by extension; the Jewish people never come into contact with idolatry without being contaminated by it; and thus the salt of the world lost its savour, and the light of the world was quenched in darkness.

But when the predictions of the Old Testament were fulfilled in the coming of the Messiah, and the gift of the Holy Spirit, the ministry of mercy was not confined to the lost sheep of the House of Israel, but God made his name glorious to the ends of the earth. The harbinger of it came preaching the Gospel of the kingdom, and the character and work of our Lord is expressed in one important sentence—he went about doing good—he taught in the synagogue, and he preached the gospel. He did indeed confine his ministry principally to the lost sheep of the house of Israel, but he rejoiced in spirit when men came from afar to hear him; and considered it as a pledge that his Heavenly Father would give him the ends of the earth for his possession—that he should see the travail of his soul and be satisfied.

The last orders he issued to his disciples as he was about to be taken up, were, Go into all the world and preach the gospel to every creature; and all who would avoid his power or share his mercy, ought to pay much attention to his last command.

Yet the first display of a missionary spirit was occasioned by an enemy. For when the disciples, happy in the love of God, and in the society of each other, showed but little disposition to obey their Lord's command; a persecution was raised upon the death of Stephen, and carried on particularly by means of a young man whose name was Saul. He entered every house, he dragged men and women to prison, and compelled them to blaspheme: and as they would not go out voluntarily to preach the Gospel, they were burnt out by the fire of persecution, and were scattered abroad into many lands, preaching the Gospel.

Whatever we know, indeed, about the first planting of the gospel is chiefly derived from the itineracy of St. Paul, who was the most zealous missionary of primitive times, and who from Jerusalem round about to Illysium, fully preached the Gospel.

Mr. Smith proceeded to give an historical sketch of the effects of a missionary spirit in succeeding ages, and referring to the reformation called it a second pentecost: and expressed a hope that a Third Pentecost was now dawning on the world, introductory of the glories of the latter day. He then took a general review of the efforts of the Moravian—the Baptist—the Church, and the Wesleyan Missionary Societies, expressing great thankfulness to God for their success, while on certain accounts, he avowed the preference he gave to this Society. 'We do not, said he, blame those who go by tribes, to take possession of the land, but we prefer going all in a body to sieze on the inheritance.'

(To be continued.)

#### CHURCH MISSIONARY SOCIETY. TWENTIETH ANNIVERSARY.

At twelve o'clock, on Tuesday, May the 2d, the Chair was taken at the Annual Meeting, at Freemasons' Hall, by the President Lord Gambier.

In opening the meeting, the Noble President adverted, with much Christian feeling, to the deplorable condition of the human race, scarcely an eighth part of which had yet received the light of the Gospel. He rejoiced, however, that we live in glorious days: for,

within the last ten or fifteen years, greater exertions had been made, by means of Bible and Missionary Institutions, to extend the boundaries of Christ's kingdom, than had perhaps been before made for as many centuries.

The Report presented an outline only of the Proceedings of the year, the details being unavoidably reserved for the Press.

It appeared from this document, that the receipts of the twentieth year had exceeded those of the nineteenth by £2,000, and had amounted to £30,000 and the expenditure to £31,000. The Bristol Association had contributed 1755*l* 7*s* 4*d*; and the Hibernian Auxiliary, £1800. Of this last Institution, the Lord Bishop of Kildare had become a Vice-President, and had declared himself its cordial friend.

From the Address of the Bishop of Gloucester, we extract the following passage:—

*My Lord*—In rising to move that the Report be received and printed, I cannot but feel that I should much impair the interest which it had excited, by any lengthened observations of my own; conscious as I am, that a very large proportion of the audience around me have hearts accustomed to rejoice at Missionary exertions, and which beat high with the hope of rescuing the captives of Satan, and extending the triumphs of their Redeemer. I shall therefore confine myself to one or two observations, which have struck me on hearing the Report that has just been read.

During a year of unexampled pressure and distress, and in which also a Society of similar designs and views has collected such noble contributions, our revenue has increased in no inconsiderable degree, and has surpassed that of any former year. Is not here ample cause for placing still more implicit dependence on the same gracious Being who has thus provided for us?—and for exerting ourselves still more earnestly in the glorious cause in which we are engaged?

On hearing the Report, and meditating upon it, my eye has glanced from shore to shore, through India, the islands of the Mediterranean, and from the Western coast of Africa to the West Indies and New Zealand. On the coasts of India we see the Temple of Idolatry beginning to totter to its base; and the rising of a College, destined, I have no

doubt, to prove a main support of Missionary exertions.

But the eye of the Christian may fix itself, with peculiar pleasure, on the state of the Negroes in Sierra Leone. Discouragements and difficulties had attended the Society's exertions, in this first scene of its labours; but now we behold the first fruits of these labours hastening to maturity; and that new creation, described in the Scriptures, beginning to unfold itself in all its beauty. We see communities of Negroes, rescued from slavery and sin, uniting together in harmony, peace, and love; exhibiting all the virtues of a sober, righteous, and godly life. Well may we say, *Happy is the people that is in such a case!* Happy the Minister who has thus seen the fruits of his labour! Happy the three years which have produced and witnessed such a change! Would to God, that in every triennial Visitation of my own Diocese, I could witness such improvement! Well then may each of us exclaim, "If such be the fruit of Missionary exertions, I will persevere in spite of every opposition and difficulty: God will accomplish His own work, *in His own way*—the Lord will hasten it in his time."

Mr. Harington, from personal knowledge of the Members of the Society's Corresponding Committee at Calcutta, could bear the most decided testimony to the prudence, piety, and zeal, which were combined in the conducting of its affairs in that quarter. A residence of nearly forty years in India led him, however to think that there is no immediate prospect of very large success. The cause is the cause of God; and will, doubtless, ultimately succeed: but we must not be disappointed if the work advances but by slow degrees. The value of those labours in which Christian Missionaries are engaged in the East, is not to be estimated merely by the present number of their Converts; but by the connection of those labours with future success, when others will arise and enter into them, and reap the glorious harvest.

Mr. Cunningham illustrated the advantages which would arise from the employment of Native Teachers, when duly prepared in knowledge and by Divine Grace, in the instruction of their countrymen, by a circumstance which had occurred to himself:—

It had pleased Almighty God to bring an aged woman in my parish, who had

been a great sinner, to see the error of her ways, and to seek mercy through her Saviour. Some time after this, another woman was brought into much distress of mind on account of her sins; and, as I understood that she was ill, I intimated an intention to visit her. "No, Sir," said my aged friend, in whose hearing I had said this—"No, Sir! let me go. You do not know so much as I do. You never was, I dare say, such a sinner as I have been. I can tell her what my distress was before the mercy of the Gospel came to my relief, and that the grace of God has now rescued me, and that though I now stand on the edge of another world, yet I have a hope full of glory." Such will be the strong appeal of the Native Preacher to his Countrymen—"I, too, was once bound down by this Superstition and Idolatry; but the light of the Gospel and the grace of Christ have delivered me, and may deliver you."

Mr. Wilson, in reference to the two Cingalese Christians from Ceylon, of whom we published an account at page 88. and who were present at the Meeting, said:—

We not only hear, on these occasions, of Missions and of Missionaries, but the great object is brought before our eyes. The mind is led, from the representations here made, to view every man as lying in a state of sin and misery, and as having no hope but in one common Redeemer. The distinctions of colour and of country are forgotten. When, in this Meeting, we behold two of the inhabitants of Ceylon, once leaders in Idolatry, but now Christians and Brethren, we identify ourselves with them—we are united—we are one. I know not whether these friends sufficiently understand our language fully to comprehend what I am saying; but, if not, I hope some one will explain to them, that, in the name of this Assembly, I request them to tell their Countrymen, on their return to their native land, that, God being our helper, nothing shall prevent us from sharing with them that Heavenly Bread which the Giver of all good has showered down so plentifully round about our habitations.

"Thank you, Sir!" cried out one of these intelligent young men, who both perfectly understood Mr. Wilson's address to them.

In allusion to the Rev. Win. Ward, Baptist Missionary from Serampore, who was also present at the meeting, Mr. Wilson added:—

Various friends engaged in the active labours of other Societies are present on this occasion; and, among them, the Meeting will gladly recognize one who has laboured for Christ, with indefatigable zeal, in the enervating climate of India, for nearly twenty years. View his sun-burnt face! While we hold some differences of opinion, we all labour in one common cause. We wish all of them every possible success. We give them our hands—we give them our hearts. But, my Lord, Charity is one thing—Confusion is another. We say to Mr. Ward, "*We give you the right hand of fellowship, and wish you good luck in the name of the Lord;*" and we say the same to every faithful labourer in the great Missionary Field.

#### PROGRESS OF THE BIBLE AND SCHOOLS IN IRELAND.

*From an Irish Reader.*

March 18, 1820.

REVEREND SIR—In the course of this month I have travelled about, reading the word of God wherever I found an opening, or any number of people assembled together, and very often at the hazard of my life, from those enemies of the gospel, who always oppose and exalt themselves against God; and especially now when they see their church in danger. They are at their wit's end to defend their craft. They have thundered out their curses from the altars lately against the reading of the Bible, and against any who would harbour it in their houses, &c. Some of the neighbours were so weak as to return the hidden treasure; while others very resolutely stood out the opposition, for you know the priest acts as lord over their conscience, and has such influence over them, that whatever they say must be a rule to the poor Roman Catholics of Ireland.

Among those that brought back the

Bible was a man, and apparently a very devout man; on returning his Bible, he seemed very sorry, and returned home quite lonesome; but in a few days after he came back like a man deranged, requesting his Bible, and telling us, that since the very hour he parted with it, he did not get a minute's rest or ease day or night. I told him, if he valued the Bible as a treasure, or a comforter, he should not part with it. "Now," says the poor man, "it is a folly to explain my sorrows for parting with it; but for the love of God, give it to me." Whereupon it was restored back, and when finding himself in possession of his Bible, he counted himself as happy as his Majesty, and protested he would not part with it again for any consideration until death, &c. Then I told him the gift of wisdom, or knowledge of the sacred scriptures, come from God only, and not by the dint of learning, and urged him not to trust the salvation of his soul to the sayings of men; neither to be blindly led by the priests, who promise liberty, while they themselves are the servants of corruption; and, moreover, that the apostle Paul said, when it pleased God to reveal his Son in him, he did not confer with flesh and blood. The poor man promised to call at my house every Sunday for the future, and appeared as happy as if he had possessed a kingdom.

Many such like instances happen in my travels, so that you may be fully convinced that the Lord is doing wonders in this barren wilderness; for the cause of God is flourishing against all opposition: "for He worketh, and who can hinder."

The love of God, which passeth all understanding, be with you, to guide and protect your Society, which is the prayer of yours sincerely.

*From an Irish Reader and Inspector.  
Mountain River, March 19, 1820.*

REV. SIR—I have spent the greater part of this month in reading from house to house. They gladly received the word of instruction, which is able to make wise unto salvation.

Their request is, that I will not fail in coming often to their cabins; "for (said one) it is sweeter to me than any music I have ever heard.

In a blacksmith's shop I met with a scapular, who said "that it was impossible any person could be saved, unless they perfectly observed the law." I proved to him that a man could be saved by faith, without the deeds of the law. He seemed doubtful, but I proved to him out of many passages of the scriptures, that it was by grace, and not by works, men were saved.

This put him to silence, and caused the spectators to say, that no man could say or prove on the contrary.

On the 15th instant, met with two men in a field, with whom I had a spiritual conversation. We sat down, and read much of the Irish Testament; which caused them to say, "God be merciful to us! What shall be our end? We who never think on eternity, or on the salvation of our souls!"

I travelled with a Mr. Atkinson, who informed me, after a long conversation, that his servant was called on by a neighbour, to stand as a godfather for his child; but before the ceremony, the priest put some questions to him respecting his Catechism. The lad could not answer to his satisfaction, which caused the priest to reject him, and give him great blame. "Sir, (said he,) you need not blame me, for I was very attentive: I always went to mass, but never received any information, as I have never heard any thing but Latin." The priest said, "I cannot blame you."

*Extract of a Letter from an Irish reader.*

The Roman Catholic Priest, a few days ago, conversed with a boy a son of F. H. as he was working in a field; when the following dialogue took place.

*Priest.* Do you commit to memory any of the Testament, like your brother?

*Boy.* I have committed so much, that I know that Jesus Christ is the refuge of sinners, and that the salvation of my soul could not be purchased for seven and sixpence, as ye say.\*

\* Alluding to the charge made by the Priest for anointing; or, the "Extreme Unction."

*Priest.* Ho! ho! this is the danger of giving the Scriptures into the hands of the laity!

*Boy.* Can you assign any reason for keeping the Scriptures from the people, but because they show and convince them that Jesus Christ is their Saviour, exclusive of human merit?

*Priest.* And does not every one believe that?

*Boy.* No, for if they did, they would not believe that you could absolve them from their sins!

*Priest.* And do not you believe that?

*Boy.* God forbid that I should; for then I could not believe the Scriptures, which tell me there is no other name given under heaven among men, whereby they can be saved, but the name of Jesus Christ!

The Priest, much offended, turned away, saying, he would hear no more of his preaching discourse.

#### MISSION TO BURMAH.

The following letter from the Missionaries to Rangoon was communicated to the Reverend Dr. Staughton, Corresponding Secretary of the Baptist Board of Foreign Missions:

RANGOON, DECEMBER 8, 1819.

*Reverend and dear Sir*—Being about to leave Rangoon, on a visit to the Court of Ava, we feel it our duty briefly to state to the Board the reasons of our procedure.

From the opening of the zayat, last spring, till within a month or two ago our affairs appeared to be in a prosperous state. Many daily heard the Gospel—cases of hopeful inquiry frequently occurred—no serious opposition appeared—and during the little interval of quiet, four precious souls, the first-fruits of Burmah, gave evidence of having obtained the grace of God; three of whom have been baptized.

Some time, however, before the baptism of the two last, the death of the Emperor, and the succession of the heir apparent to the crown, operated to give a new aspect to the religious affairs of this country. The former Emperor was

known to be, in heart, hostile to the priests of Boodh: and he frequently manifested his sentiments in such acts of persecution as kept the religion in a low and declining state. On his death, the hopes of the priests and their adherents began to revive; and every discovery of the new Emperor's friendly disposition has tended to restore the religious establishment of the country to its former privileges and rank. The change effected even in Rangoon, under our own eyes, is very remarkable.

Soon after these events began to transpire, and probably in consequence of them, our fifth inquirer, a teacher, of learning and influence, was accused before the Viceroy, of having embraced heretical sentiments. The Viceroy gave no decisive order, but directed farther inquiry to be made. Upon this our friend went to the principal informant, who is at the head of ecclesiastical affairs in Rangoon, made his peace with him, and discontinued his visits to the zayat. This circumstance spread an alarm among all our acquaintance, and combining with the general state of things, and the prevailing expectation that our attempts would shortly be proscribed, occasioned a complete falling off at the zayat; and, with the exception of the teacher above named, who has lately visited us in private, and those who have already joined us, we are completely deserted.

Under these circumstances, it appears to us that there remains but one course of proceeding—to go directly into the imperial presence, lay our missionary designs before the throne, and solicit toleration for the Christian religion. By this proceeding, we hope to discover the real feelings and sentiments of the Emperor. We hope to ascertain, as distinctly as possible whether he is devoted to Boodhism, or has imbibed, in any degree, the opinions of his grand-father, and disguises them, at present, from motives of policy merely. If the former be the case, he will prohibit our Missionary work, and we shall be under the necessity of leaving his dominions. If the latter be the case, and he be, in any

measure, pleased with the Christian system, he will, we hope, give us at least such private encouragement, as will enable us to prosecute our work, without incurring the charge of rashness and enthusiasm.

In approaching the throne, we desire to have a simple dependence on the presence and power of our Saviour, and a single eye to His glory. We have indeed no other ground of hope; we ought to have no other view. We trust that, if the set time to favour Burmah is come, He who is wonderful in council, and excellent in working, will open a wide and effectual door for the promulgation of Divine truth. But if the Lord has other purposes, it becomes us meekly to acquiesce, and willingly to sacrifice our dearest hopes to the Divine will. We rest assured, that, in either case, the perfections of God will be displayed; and desire to be thankful, that we are allowed to be, in any way, instrumental of contributing to that display.

We commend ourselves and the mission, in the present solemn crisis, to the sympathies and prayers of our fathers and brethren, and the Christian publick, and remain, Reverend and dear Sir, your devoted servants in the Lord,

A. JUDSON, Jun.

J. COLMAN.

#### REVIVALS OF RELIGION.

From the Boston Recorder.

CONCORD, N. H.

It is highly proper, and perhaps useful to notice any special instances of divine mercy to the church of God. Whenever he has answered the prayers of his people, and wrought salvation for them, they owe it to him to make known his loving kindness. The church in this place has great reason to rejoice in the Lord for the salvation which he has wrought.

Within ten years we have been favored with three seasons of special attention to religion. The first was in 1811, and the second in 1816. I mention these times of revival because no public notice has ever been given respecting them. At each of these seasons about one hun-

dred were added to the church. From the latter part of 1817, to the close of the last year, was a time of lamentable indifference; but about the first of December last a seriousness appeared in three school districts on the north border of this town, adjoining Boscawen, where there was a general attention; and within these districts the attention became general. In one of these, some whole families became seriously impressed at the same time.

Some time in the month of February of this year, the attention appeared in a small village on the east side of the Merrimack river, which was of short duration, though attended with important effects. About twenty-five in the last mentioned neighbourhood have, we trust, become subjects of renewing grace.

There have been encouraging appearances of a revival in other districts of the town, and in the principal village, but they subsided without much fruit. About seventy have been added to the church since the first of March, and perhaps twenty more have obtained a measure of hope that they have passed from death unto life. Those who were the subjects of this influence, obtained peace by an unreserved surrender of themselves, self-condemned, into the hand of God; but in general, they gradually obtained evidence that a change had been wrought in the temper of their hearts. The meetings for religious conference and instruction, which were frequent during the winter, were not attended with any agitation; but there was a remarkable stillness and solemnity which gave an impression that the Lord was there.

In this revival we were led to notice a blessing upon religious instruction of youth in Schools, and upon the Sabbath Schools. The children from the different Sabbath Schools were assembled at the Meeting House on Sabbath day, in the latter part of November, when a discourse was delivered to them. The first person who was known to be seriously impressed was a young female, who had attended a Sabbath School, and she received her impression at the above mentioned meeting.

We have been led to notice also, with

painful regret, that when there was great solemnity among the youth in a neighbourhood, and animosities existed among the parents, the divine influence was withdrawn from that district, and young persons who seemed to be awakened, gradually fell back to their former careless temper. Does not this furnish a solemn warning to parents to see to it, that their little local animosities do not prove the occasion of keeping their children out of the kingdom of heaven.

We have also observed, that in every district where there was encouraging appearances of a revival, if a sectarian spirit appeared, or disputes arose about religious ordinances, the influence has soon withdrawn. This church now consists of about four hundred members.

ASA M'FARLAND.

Concord, N. H. July 24, 1820.

#### REVIVAL IN NEWPORT, R. I.

A correspondent in Newport has furnished us with the following statement of the numbers added to the Baptist Churches in that town during the late reformation: Mr. Eddy's Church, 111; Mr. Elton's, 83; Mr. Green's, 61; Mr. Bardick's, (Seventh Day Baptists) 3; Total 258. The number added to Mr. Green's Church is nearly double the number previously attached to it. Among those who have joined it, is a lady who had not previously to the reformation, attended meeting for 12 years. A Spaniard, also, after a severe fit of sickness, renounced the Catholic faith, was baptized and received into Mr. Green's Church.—*Pr. R. Int.*

From the Farmer's Cabinet.

#### REVIVAL IN PLAINFIELD, N. H.

I promised, some time since, to give you some account of the good work going on in this place. Want of time has hitherto prevented me from performing it. I can now only give a short account.

Since my acquaintance in this town which is about two years, the people have had no settled minister, and religion has been at a low ebb, till the first of last March. Some, then appeared to be in

some degree awakened to attend to the concerns of eternity. A faithful minister spent a few days with us, in endeavouring to excite engagedness in professed Christians. His labours under God had the desired effect. The Church appeared humbled under a sense of their former stupidity, and were willing to confess to each other and the world. As there was no minister constantly with them, a committee was appointed to visit and converse with all the people in the parish. The committee consisted of twelve persons, one half members of the Church and the other half students of the Academy. Prayer meetings were appointed to pray for their faithfulness and success. This appeared to give universal excitement and convictions were numerous. About the first of April the work had become general through the parish. A number entertained hopes. We were now supplied with regular preaching. The doctrines of the gospel were exhibited in a clear and distinguishing manner. Convictions were deep and solemn. Those who in a judgment of charity had passed from death unto life, were unusually impressed with a view of the great danger of deception. But very few appeared on the mount. No work I have ever witnessed has been more marked by pungency of conviction, and Scriptural views of the nature of sin. The question, "*What can overcome such a dreadfully proud and wicked heart as I have?*" has been as frequent as "*What shall I do to be saved?*"

The hopeful subjects of the work are computed at sixty, and by some seventy. Ten united themselves to the Church on the second Sabbath in June; a large number will probably come and join themselves to the Lord at next communion. The work is now declining.

We greatly rejoice; but not without trembling for fear that some may be only "stoney ground hearers." O the goodness of God to sinful man! How ought we to arise from all our slumbers and glorify him with our constant service.

"Those hearts which recently were hard,  
Hard as the flint, and cold as clay,

The blessings of the cross have shared,  
And turned their feet the narrow way,  
How glorious the Revival!"

*Union Academy, Plainfield, }*  
*N. H. June 20, 1820. }*

From the National Intelligencer.

#### THE OSAGE OF THE MISSOURI.

A covenant was concluded in this city, on the 21st instant, between the three principal Chiefs—(the Chief, the Counsellor, and the Warrior)—of the Great Osages of the Missouri, on the one part, and the Rev. Dr. Milledoler, the Foreign Secretary of "*the United Foreign Mission Society of New-York*," (of which the Hon. Stephen Van Rensselaer was president,) of the other part. This covenant, on the part of the Society, is founded on the great basis of the government system, as set forth by the Hon. the Secretary of war, in a circular of his, some time since published, which is so successfully operating amongst the Cherokees and Choctaws, and others; and provides for the best interests of the Indians. This system embraces reading, writing and cyphering, the mechanic arts, and agriculture, and all the great points of domestic economy. On the part of the Indians, a piece of ground, suited to the scheme, is granted, such as the Missionary family shall choose; a guarantee of their security in the possession of it, subject only to the will of their Great Father the President, and a general and friendly co-operation in all things.

The people of the United States are alive to this interesting subject, it is true, but could they have witnessed the joy of these noble looking sons of the forest, at the prospect which broke in upon them at the conclusion of this business, in which they seemed almost to realize the advantages which are destined to crown their hitherto hapless offspring, it would have moved them on to the exercise of those deeds of benevolence, on which great reliance is placed for the final and perfect accomplishment of this great work.

It is presumed the Talks had on this interesting occasion, together with the covenant, will be published in due time.

R. S. The United Foreign Missionary

Society have made advances towards the Osages of the Arkansas. Their mission family are, by this time, in that territory. The covenant now made with the Great Osages of the Missouri, is therefore, the second great projection into those regions west of the Mississippi.

"TRAIN UP A CHILD IN THE WAY HE  
SHOULD GO."

From the Guardian.

Few will deny the utility of early inculcating upon the minds of youth the great and leading doctrines of the Scriptures. Storing the young and tender mind with divine truth, lays a foundation for usefulness in life, and celestial joys at death. Many and various are the ways in which this may be done. The shorter catechism is happily calculated to be the first instruction. This teaches, and enforces, in a clear and impressive manner, the divine attributes of God; the incarnation, death, and exaltation of the Saviour; his offices as Prophet, Priest and King; the depravity of man; the necessity and nature of regeneration; the nature of justification, adoption and sanctification; and all the duties of the first and second tables of the law. In committing this epitome, children have a general view of all the doctrines of Scripture, and a foundation laid in their minds for an experimental knowledge of them. This to the young yields much advantage; to the middle aged, great instruction; and to the aged, a fountain of rich consolation, which doubly repays them for all their attention. To show the advantage of an early knowledge of these truths to the aged, and the unhappy situation of the young who remain ignorant of them, I will relate an anecdote which I received from a pious clergyman who witnessed the transaction.

In the northern part of the state of New-York, one of the Presbyteries, finding within their limits several vacant churches that had no preaching, were anxious to have them supplied. They therefore resolved that each member of their body should visit these churches once at least, and preach and catechise

the children, administer the sacrament, &c. The clergyman who was appointed, went to visit the town of P. V. and arrived the evening before the Sabbath. In the morning before the time of divine service, he was called upon by one of the members of the Church, and addressed in a very friendly manner, as follows.

*Parishoner.* I understand, Reverend Sir, that you are to catechise the children to-day in this parish.

*Minister.* Yes, sir, that is a part of the duty assigned me by the Presbytery.

*Parishoner.* I am very apprehensive that you will have no catechumens.

*Minister.* No? why not, sir? Are parents unwilling to have the catechism taught their children? or do the children think it beneath them to receive instruction in this way?

*Parishoner.* No, sir; oh no! neither are the parents unwilling, nor do the children think it beneath them.

*Minister.* What then can be the grounds of objection? Will you lead me into the secret?

*Parishoner.* Sir, we have been a long time without any stated preaching in this place, so that the children have been deprived of public instructions of this nature; and our school teachers have also been very negligent in that respect, not teaching it in the schools. The children, therefore, know so little of it, that they will be unwilling to expose themselves; and I am fearful that if they know of your intention, they will absent themselves from the sanctuary, and will be deprived both of the benefits of your sermon, and the other instruction you designed to give them. I think, sir, you had, for this time, better omit catechising them.

*Minister.* From your statement, sir, I think that part of my duty much more important than I did before. I now feel it to be my indispensable duty; and could not justify myself in omitting it. Beside, what return can I make to the Presbytery, who will require an account of my proceedings. Shall I tell them that I found the children so deficient in the knowledge of the Catechism that I gave them no instruction? I think this

would be a poor justification. No, sir, the more I think of it, the more I am convinced of the necessity of making the trial; and must request you to use your influence to bring them forward in the afternoon to receive catechetical instruction. Here the conversation was interrupted, for the hour had arrived for us to be at the sanctuary. On the way, the minister was again accosted by an elder, who very feelingly expressed the same fears. But this, instead of shaking his resolution, only increased his zeal, and more decidedly fixed him in the determination to make the trial, and leave the event to Him who has all hearts in his hands, and can, and will overrule all things for his own glory. With these feelings, he performed the morning service. At the close, he informed the congregation, (which was large,) that he should dispense with preaching in the afternoon, in order to devote the time to the catechetical instruction of the youth; and expressed a strong wish that there might be a general attendance. In the afternoon he entered the desk, and began the service with prayer. He then observed the house to be much more crowded than in the forenoon. The novelty of the instruction proposed to be given, had called together many who would not otherwise have attended. After stating the nature and necessity of that kind of instruction, he informed them that he was ready to begin, and wished all the youth to take seats near the desk. Having waited a few moments, he again arose and found six or seven of the pews nearest the desk entirely empty. He then enquired if there were none of the youth in that large assembly who were willing to take those vacant seats, and repeat the catechism. None yet appeared. He then called upon the members of the Church, of all ages, to fill the seats and become catechumens. After this call, an aged father rose from his seat—his hair was silvered with age—he was eighty or ninety years old—his white locks flowed gracefully over his shoulders—his eyes sparkled—his countenance was solemn and expressive—bending with the weight of years and consequent infirmity,

he came leaning upon his staff, with slow, trembling and solemn step, as if walking upon the brink of the grave and eternity. He took his seat, casting a very affecting look upon the congregation which expressed more than words. The example of this aged patriarch seemed to inspire the younger members with courage, and several of them took seats by his side.

The minister then began to question them in the catechism; and this venerable saint repeated the whole of it with the utmost exactness, distinctness, and solemnity of voice and manner. After this service was ended, the minister returned to his desk, began at the beginning of the catechism, and explained each answer as far as time would permit. He then dismissed the audience with prayer, and a parting benediction in the name of the Father, Son and Holy Ghost, and retired. The effect of this afternoon's exercises upon the congregation, was truly astonishing. All of every age, and every rank, immediately made the catechism their chief study, until they could repeat the whole of it. No difficulty was ever after experienced in getting the youth to attend catechetical instruction. The Lord seemed to smile upon the transactions of the day, and visited them afterwards with the outpourings of his Spirit, and a powerful work of grace was wrought in that place. He breathed upon the dry bones of the valley, and many were raised from spiritual death to spiritual life, and made trophies of redeeming love.

#### NEW-ZEALANDERS.

In our former volumes we have published many interesting anecdotes of the New-Zealanders, calculated to give us exalted views of this noble race of men. Our readers will recollect that Tooï and Teeterée, sons of New-Zealand chiefs, spent some time in England, where they made great improvement. They returned to their native country, not long since, with the love and good wishes of all who knew them. The following anecdotes of Tooï, like a thousand others of the New-Zealanders, are specimens of their courage and their magnanimity.

In the first trip which he took on board a South Sea Whaler, the ship

was lying at anchor in a bay; and had despatched all her boats to an Island at a considerable distance, to catch seals, and did not expect their return for several weeks. A favourite Newfoundland Dog, belonging to the ship, one night leaped overboard, and swam on shore; and, after remaining there for some time, came down to the beach, and made a piteous howling to be taken on board. But they had no boat. Tooï and the Captain set about constructing one of hoops and seal-skins. When finished, Tooï volunteered his service to fetch off the dog. He paddled himself on shore very well, and got his freight on board; and the enterprize would have succeeded, had the dog remained still; but he got his feet on the gunnel of the frail bark, which capsized her in an instant. The tide was drifting them with great rapidity toward the ship: the Captain and people on board were, therefore, anxiously on the lookout; and, when near enough, threw out a log-line. Tooï caught hold of it: but the tide was running so strong, that it broke before they could get him on board. Good swimmer as he was, it was impossible for him to bear up against such a tide. The only probability of saving his life, was by swimming to a point of land three or four miles distant, in the bay, to which the tide was drifting him. The anxious Captain hailed him with the trumpet, encouraged him, and recommended him to make for this spot. Tooï and his companion swam down together with the tide. The dog grew tired first; and attempted, several times, to get on Tooï's back to rest himself; on which occasions, Tooï dived down, and laid hold of the dog's legs, pulled him under water, and kept him there a little time as a punishment for his ill manners. At last, to the great joy of the Captain and people, they saw Tooï and his dog arrive safe on shore. Our friend now travelled many miles round the bay, to get opposite the ship again. He became very hungry, and very weary: but the place afforded no friendly inhabitant to supply his wants. He dived down among the rocks, and got a good supply of oysters; made a fire, and roasted

them, and got a comfortable meal. He made a hut of the bark of trees, and got some sleep; but, to his grief, he could not find any water, after searching several miles round, in every direction: nor had he any thing to allay his thirst, for two nights and almost two days, save a little dew which he gathered from the leaves. At length, for want of nourishment, his strength began to fail, and he determined to make another attempt to gain the ship by swimming: and made a signal to the Captain and people, who were watching his motions, of such intention. He embraced the time of the tide most favourable for this purpose. They took care to have a rope stout enough, which he had hold of, and was got on board, to the inexpressible joy of his shipmates. But he was so weak with privation, fatigue, and anxiety, that he kept his hammock several days. His intrepid behaviour much endeared him to the Captain and crew. The dog swam off, and was saved also.

On the second occasion, he formed one of the crew of the Phoenix Whaler, Captain Parker. They were three days' sail from New South Wales. The Captain, Tooi, and four men, were in a boat: they had killed one whale; and, before they had time to cut it up, another made its appearance. They, therefore, as is customary, stuck up a flag-staff to distinguish the dead whale, and went in pursuit of the other. The Captain succeeded in harpooning it; and Tooi recommended that the boat should be backed astern; but the Captain wished first to strike the whale again. It would have been well, however, if Tooi's advice had been taken; for, while in the act of heaving the second harpoon, the monster of the deep raised himself out of the water, and, with his tail, literally dashed the boat to pieces, and, at the same time, broke both the Captain's legs. The four men immediately made the best of their way, by swimming, for the dead whale, about two miles and a half distant; the ship being nearly out of sight, from fifteen to twenty miles off. But Tooi, not finding in his heart to leave his Captain in that dreadful condition,

instantly snatched a boat hook—laid hold of his clothes, as he was sinking—and succeeded in getting him upon a piece of the wreck. He then made a sort of raft with the broken pieces of the boat, tied together with some rope—fixed his wounded friend upon it; and, with his shirt and the rest of his clothing, bound up the fractured limbs as well as he could—hoisted a distinguished flag upon the raft—shook the captain by the hand—wished him good bye—and swam away for the dead whale. When he arrived, he found the four men nearly exhausted; for they had not been able to get upon the fish, on account of its being so slippery. But Tooi had providentially slung his knife round his neck with a string: with this, he cut holes in the skin, by which all ascended; and, in about two hours after, a boat came off, and picked them up, with the poor Captain also, the sea having remained perfectly calm. The Captain recovered; and rewarded Tooi for his noble conduct.

Tooi has had many "hair-breadth escapes by flood and and field." He bears many scars on his body. In one case, he was run through with a spear. His life was preserved, it may be hoped, that he might become a monument of mercy.

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#### POETRY.

For the Religious Intelligencer.

*"The sinner, being an hundred years old, is accursed."*

Thou tottering form, inur'd to pain,  
Can life for thee one joy retain?  
Old, pale, decay'd, oblivious grown,  
O'er time's last stormy eddy blown.  
Rude winter rends the shatter'd tree,  
And hoarse winds howl their dirge to thee;  
While earth her yawning cell prepares,  
To overwhelm thee with thy load of cares:  
But Oh! thy spirit scorns repose,  
A heavier curse than nature knows  
Lurks there; and like a smother'd fire,  
Waits for the fuel of His ire;  
Who warn'd thee ere thy hope was past,  
To shun destruction's withering blast.

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#### OBITUARY.

Died at Hanover, N.H. July 25th, the Rev.  
Dr. BROWN President of Dartmouth College.